Tafsir Ibn Kathir

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah

Al-Mu`awwidhatayn

Al-Falaq - An-Nas

Revealed in Makkah

The Position of Ibn Mas`ud concerning Al-Mu`awwidhatayn

Imam Ahmad recorded from Zirr bin Hubaysh that Ubayy bin Ka`b told him that Ibn Mas`ud did not record the **Mu`awwidhatayn** in his **Mushaf** (copy of the Qur'an). So Ubayy said,

> "I testify that the Messenger of Allah informed me that Jibril said to him, قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ Say: "I seek refuge with the Lord of **Al-Falaq**.''
>
> So he said it.
>
> And Jibril said to him, قُلْ أَعُوذُ بِرَبِّ النَّاسِ Say: "I seek refuge with the Lord of mankind.''
>
> So he said it.
>
> Therefore, we say what the Prophet said.''

The Virtues of Surahs Al-Falaq and An-Nas

In his **Sahih**, Muslim recorded on the authority of Uqbah bin `Amir that the Messenger of Allah said,

أَلَمْ تَرَ آيَاتٍ أُنْزِلَتْ هَذِهِ اللَّيْلَةَ لَمْ يُرَ مِثْلُهُنَّ قَطُّ:

Do you not see that there have been **Ayat** revealed to me tonight the like of which has not been seen before, They are

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ

Say: "I seek refuge with, the Lord of **Al-Falaq**.''

and;

قُلْ أَعُوذُ بِرَبِّ النَّاسِ

Say: "I seek refuge with the Lord of mankind.''

This **Hadith** was recorded by Ahmad, At-Tirmidhi and An-Nasa'i.

At-Tirmidhi said, **Hasan Sahih**.

Another Narration

Imam Ahmad recorded from Uqbah bin `Amir that he said, "While I was leading the Messenger of Allah along one of these paths he said,

O `Uqbah! Will you not ride,

I was afraid that this might be considered an act of disobedience. So the Messenger of Allah got down and I rode for a while. Then he rode.

Then he said,

يَا عُقْبَةُ، أَلَا أُعَلِّمُكَ سُورَتَيْنِ مِنْ خَيْرِ سُورَتَيْنِ قَرَأَ بِهِمَا النَّاسُ؟

O Uqbah! Should I not teach you two Surahs that are of the best two **Surahs** that the people recite?

I said, `Of course, O Messenger of Allah.'

So he taught me to recite

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ Say: "I seek refuge with the Lord of **Al-Falaq**.''

and

قُلْ أَعُوذُ بِرَبِّ النَّاسِ Say: "I seek refuge with the Lord of mankind.''

Then the call was given to begin the prayer and the Messenger of Allah went forward (to lead the people), and he recited them in the prayer. Afterwards he passed by me and said,

What do you think, O `Uqayb!

اقْرَأْ بِهِمَا كُلَّمَا نِمْتَ وَكُلَّمَا قُمْتَ

"Recite these two **Surahs** whenever you go to sleep and whenever you get up.''

An-Nasa'i and Abu Dawud both recorded this **Hadith**.

Another Narration

The Messenger of Allah (peace be upon him) said:

إِنَّ النَّاسَ لَمْ يَتَعَوَّذُوا بِمِثْلِ هَذَيْنِ:

Verily, the people do not seek protection with anything like these two:

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ

Say: "I seek refuge with the Lord of **Al-Falaq**.''

and;

قُلْ أَعُوذُ بِرَبِّ النَّاسِ

Say: "I seek refuge with (Allah) the Lord of mankind.''

Another Narration

An-Nasa'i recorded that Uqbah bin `Amir said,

"I was walking with the Messenger of Allah when he said, يَا عُقْبَةُ قُلْ O `Uqbah! Say!

I replied, `What should I say!'

So he was silent and did not respond to me. Then he said, قُلْ Say!

I replied, `What should I say, O Messenger of Allah!'

He said,

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ Say: "I seek refuge with the Lord of **Al-Falaq**.''

So, I recited it until I reached its end.

Then he said, قُلْ Say!

I replied, `What should I say O Messenger of Allah!'

He said,

قُلْ أَعُوذُ بِرَبِّ النَّاسِ Say: "I seek refuge with the Lord of mankind.''

So, I recited it until I reached its end.

Then the Messenger of Allah said,

مَا سَأَلَ سَائِلٌ بِمِثْلِهَا، وَلَا اسْتَعَاذَ مُسْتَعِيذٌ بِمِثْلِهَا

No person beseeches with anything like these, and no person seeks refuge with anything like these.''

Another Hadith

An-Nasa'i recorded that Ibn Abis Al-Juhani said that the Prophet said to him,

يَا ابْنَ عَابِسٍ أَلَا أَدُلُّكَ أَوْ أَلَا أُخْبِرُكَ بِأَفْضَلِ مَا يَتَعَوَّذُ بِهِ الْمُتَعَوِّذُونَ؟

O Ibn Abis! Shall I guide you to -- or inform you -- of the best thing that those who seek protection, use for protection?

He replied, "Of course, O Messenger of Allah!''

The Prophet said,

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ

هَاتَانِ السُّورَتَانِ

Say: "I seek refuge with the Lord of Al-Falaq.''

and Say: "I seek refuge with the Lord of mankind.''

These two **Surahs** (are the best protection).

Imam Malik recorded from A'ishah that;

whenever the Messenger of Allah was suffering from an ailment, he would recite the **Muawwidhatayn** over himself and blow (over himself).

Then if his pain became severe, A'ishah said that she would recite the **Muawwidhatayn** over him and take his hand and wipe it over himself seeking the blessing of those **Surahs**.

Al-Bukhari, Abu Dawud, An-Nasa'i and Ibn Majah all recorded this **Hadith**.

It has been reported from Abu Sa`id that;

the Messenger of Allah used to seek protection against the evil eyes of the Jinns and mankind. But when the **Muawwidhatayn** were revealed, he used them (for protection) and abandoned all else besides them.

At-Tirmidhi, An-Nasa'i and Ibn Majah recorded this.

At-Tirmidhi said, "This **Hadith** is **Hasan Sahih**.''

بِسْمِ اللّهِ الرَّحْمَـنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ

113:1 Say: "I seek refuge with the Lord of Al-Falaq,

مِن شَرِّ مَا خَلَقَ

113:2 From the evil of what He has created,

وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ

113:3 And from the evil of the Ghasiq when Waqab,''

وَمِن شَرِّ النَّفَّـثَـتِ فِى الْعُقَدِ

113:4 And from the evil of the blowers in knots,

وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ

113:5 And from the evil of the envier when he envies.

Allah said,

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ (١)

Say,

"I seek refuge with the Lord of **Al-Falaq**,''

Ibn Abi Hatim recorded that Jabir said,

"**Al-Falaq** is the morning.''

Al-`Awfi reported from Ibn Abbas,

"**Al-Falaq** is the morning.''

The same has been reported from Mujahid, Sa`id bin Jubayr, Abdullah bin Muhammad bin Aqil, Al-Hasan, Qatadah, Muhammad bin Ka`b Al-Qurazi and Ibn Zayd.

Malik also reported a similar statement from Zayd bin Aslam.

Al-Qurazi, Ibn Zayd and Ibn Jarir all said,

"This is like Allah's saying, **فَالِقُ الإِصْبَاحِ** He is the Cleaver of the daybreak..'' (6:96)

Allah said,

مِن شَرِّ مَا خَلَقَ (٢)

From the evil of what He has created,

This means from the evil of all created things.

Thabit Al-Bunani and Al-Hasan Al-Basri both said,

"Hell, Iblis and his progeny, from among that which He (Allah) created.''

وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ (٣)

And from the evil of the **Ghasiq** when **Waqab**,

Mujahid said,

- "**Ghasiq** is the night, and
- `when it **Waqab'** refers to the setting of the sun.''

Al-Bukhari mentioned this from him.

Ibn Abi Najih also reported a similar narration from him (Mujahid).

The same was said by Ibn Abbas, Muhammad bin Ka`b Al-Qurazi, Ad-Dahhak, Khusayf, Al-Hasan and Qatadah. They said,

"Verily, it is the night when it advances with its darkness.''

Az-Zuhri said, وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ

"This means the sun when it sets.''

Abu Al-Muhazzim reported that Abu Hurayrah said, وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ

"This means the star.''

Ibn Zayd said, "The Arabs used to say,

`**Al-Ghasiq** is the declination (of the position) of the heavenly body known as Pleiades. The number of those who were ill and stricken with plague would increase whenever it would decline, and their number would lessen whenever it rose.'''

Ibn Jarir said,

"Others have said that it is the moon.''

The support for the people who hold this position (that it means the moon) is a narration that Imam

Ahmad recorded from Al-Harith bin Abi Salamah. He said that A'ishah said,

> "The Messenger of Allah took me by my hand and showed me the moon when it rose, and he said, تَعَوَّذِي بِاللهِ مِنْ شَرِّ هَذَا الْغَاسِقِ إِذَا وَقَبَ Seek refuge with Allah from the evil of this **Ghasiq** when it becomes dark.''

At-Tirmidhi and An-Nasa'i both recorded this **Hadith** in their Books of **Tafsir** in their **Sunans**.

Allah said,

وَمِن شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ (٤)

And from the evil of the blowers in knots,

Mujahid, Ikrimah, Al-Hasan, Qatadah and Ad-Dahhak all said,

> "This means the witches.''

Mujahid said,

> "When they perform their spells and blow into the knots.''

In another **Hadith** it has been reported that Jibril came to the Prophet and said,

> "Are you suffering from any ailment, O Muhammad''
>
> The Prophet replied, Yes.
>
> So Jibril said,
>
> "In the Name of Allah, I recite prayer **(Ruqyah)** over you, from every illness that harms you, from the evil of every envious person and evil eye. May Allah cure you.''

Discussion of the Bewitchment of the Prophet

In the Book of Medicine of his **Sahih**, Al-Bukhari recorded that A'ishah said,

> "The Messenger of Allah was bewitched until he thought that he had relations with his wives, but he had not had relations with them.''
>
> Sufyan said,
>
> "This is the worst form of magic when it reaches this stage.''
>
> So the Prophet said,
>
> **يَا عَائِشَةُ،**
>
> **أَعَلِمْتِ أَنَّ اللهَ قَدْ أَفْتَانِي فِيمَا اسْتَفْتَيْتُهُ فِيهِ؟ أَتَانِي رَجُلَانِ فَقَعَدَ أَحَدُهُمَا عِنْدَ رَأْسِي وَالْآخَرُ عِنْدَ رِجْلَيَّ،**
>
> **فَقَالَ الَّذِي عِنْدَ رَأْسِي لِلْآخَرِ: مَا بَالُ الرَّجُلِ؟**
>
> **قَالَ: مَطْبُوبٌ،**
>
> **قَالَ: وَمَنْ طَبَّهُ،**
>
> **قَالَ: لَبِيدُ بْنُ أَعْصَمَ: رَجُلٌ مِنْ بَنِي زُرَيْقٍ حَلِيفٌ لِيَهُودَ، كَانَ مُنَافِقًا،**
>
> **قَالَ: وَفِيمَ؟ قَالَ: فِي مُشْطٍ وَمُشَاطَةٍ،**
>
> **قَالَ: وَأَيْنَ؟**
>
> **قَالَ: فِي جُفِّ طَلْعَةٍ ذَكَرٍ، تَحْتَ رَاعُوفَةٍ فِي بِئْرِ ذَرْوَانَ**
>
> O A'ishah!
>
> Do you know that Allah has answered me concerning that which I asked Him. Two men came to me and one of them sat by my head while the other sat by my feet. The one who was sitting by my head said to the other one, `What is wrong with this man?'

The other replied, `He is bewitched.'

The first one said, `Who bewitched him'

The other replied, `Labid bin A`sam. He is a man from the tribe of Banu Zurayq who is an ally of the Jews, and a hypocrite.'

The first one asked, `With what (did he bewitch him)'

The other replied, `With a comb and hair from the comb.'

The first one asked, `Where (is the comb)'

The other answered, `In the dried bark of a male date palm under a rock in a well called Dharwan.'

A'ishah said, "So he went to the well to remove it (the comb with the hair).

Then he said,

هَذِهِ الْبِئْرُ الَّتِي أُرِيتُهَا، وَكَأَنَّ مَاءَهَا نُقَاعَةُ الحِنَّاءِ،وَكَأَنَّ نَخْلَهَا رُؤُوسُ الشَّيَاطِينِ

This is the well that I saw. It was as if its water had henna soaked in it and its palm trees were like the heads of devils.

So he removed it (of the well).

Then I (A'ishah) said, `Will you not make this public?'

He replied,

أَمَّا اللهُ فَقَدْ شَفَانِي، وَأَكْرَهُ أَنْ أُثِيرَ عَلَى أَحَدٍ مِنَ النَّاسِ شَرًّا

"Allah has cured me and I hate to spread (the news of) wickedness to any of the people.''

بِسْمِ اللّهِ الرَّحْمَـنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

قُلْ أَعُوذُ بِرَبِّ النَّاسِ

114:1 Say: I seek refuge with the Lord of An-Nas,

مَلِكِ النَّاسِ

114:2 The King of An-Nas,

إِلَـهِ النَّاسِ

114:3 The God of An-Nas,

مِن شَرِّ الْوَسْوَاسِ الْخَنَّاسِ

114:4 From the evil of the whisperer who withdraws.

الَّذِى يُوَسْوِسُ فِى صُدُورِ النَّاسِ

114:5 Who whispers in the breasts of An-Nas.

مِنَ الْجِنَّةِ وَالنَّاسِ

114:6 Of Jinn and An-Nas.

Allah says:

قُلْ أَعُوذُ بِرَبِّ النَّاسِ (١)

مَلِكِ النَّاسِ (٢)

إِلَهِ النَّاسِ (٣).

Say: I seek refuge with the Lord of **An-Nas**,

The King of **An-Nas**,

The God of **An-Nas**,

These are three attributes from the attributes of the Lord, the Mighty and Majestic. They are:

- lordship,
- sovereignty and
- divinity.

Thus,

- He is the Lord of everything,
- the King of everything and
- the God of everything.

All things

- are created by Him,
- owned by Him, and
- subservient to Him.

Therefore, He commands whoever is seeking protection to seek refuge with the One Who has these attributes from the evil of the whisperer who withdraws.

This (the whisperer) is the devil that is assigned to man. For verily, there is not any of the Children of Adam except that he has a companion that beautifies wicked deeds for him. This devil will go to any lengths to confuse and confound him. The only person who is safe is He Whom Allah protects.

It is confirmed in the **Sahih** that he (the Prophet) said,

مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا قَدْ وُكِّلَ بِهِ قَرِينُهُ

There is not a single one of you except that his companion (a devil) has been assigned to him.

They (the Companions) said, "What about you, O Messenger of Allah!''

He replied,

نَعَمْ،

إِلَّا أَنَّ اللهَ أَعَانَنِي عَلَيْهِ فَأَسْلَمَ، فَلَا يَأْمُرُنِي إِلَّا بِخَيْرٍ

Yes.

However, Allah has helped me against him and he has accepted Islam. Thus, he only commands me to do good.

It is also confirmed in the Two **Sahihs** from Anas, who reported the story of Safiyyah when she came to visit the Prophet while he was performing **Itikaf**, that he went out with her during the night to walk her back to her house. So, two men from the Ansar met him (on the way). When they saw the Prophet, they began walking swiftly. So, the Messenger of Allah said,

عَلَى رِسْلِكُمَا، إِنَّهَا صَفِيَّةُ بِنْتُ حُيَيَ

Slow down! This is Safiyyah bint Huyay!

They said, "Glory be to Allah, O Messenger of Allah!''

He said,

إِنَّ الشَّيْطَانَ يَجْرِي مِنِ ابْنِ آدَمَ مَجْرَى الدَّمِ، وَإِنِّي خَشِيتُ أَنْ يَقْذِفَ فِي قُلُوبِكُمَا شَيْئًا، أَوْ قَالَ: شَرًّا

Verily, **Shaytan** runs in the Son of Adam like the running of the blood. And verily, I feared that he might cast something into your hearts -- or he said -- evil.

Sa`id bin Jubayr reported that Ibn Abbas said concerning Allah's statement,

... الْوَسْوَاسِ الْخَنَّاسِ (٤)

The whisperer **(Al-Waswas)** who withdraws.

> "The devil who is squatting (perched) upon the heart of the Son of Adam. So when he becomes absentminded and heedless he whispers. Then, when he remembers Allah he withdraws.''

Mujahid and Qatadah also said this.

Al-Mu`tamir bin Sulayman reported that his father said,

> "It has been mentioned to me that Shaytan is **Al-Waswas**. He blows into the heart of the Son of Adam when he is sad and when he is happy. But when he (man) remembers Allah, Shaytan withdraws.''

Al-`Awfi reported from Ibn Abbas; الْوَسْوَاسِ The whisperer.

> "He is **Shaytan**. He whispers and then when he is obeyed, he withdraws.''

As for Allah's saying;

الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ (٥)

Who whispers in the breasts of **An-Nas**.

Is this specific for the Children of Adam as is apparent, or is it general, including both mankind and Jinns

There are two views concerning this. This is because they (the Jinns) are also included in the usage of the word **An-Nas** (the people) in most cases.

Ibn Jarir said,

> "The phrase **Rijalun min Al-Jinn** (Men from the Jinns) has been used in reference to them, so it is not strange for the word **An-Nas** to be applied to them also.''

Then Allah says,

مِنَ الْجِنَّةِ وَ النَّاسِ (٦)

Of Jinn and **An-Nas**.

Is this explanatory of Allah's statement, الَّذِى يُوَسْوِسُ فِى صُدُورِ النَّاسِ Who whispers in the breasts of **An-Nas**.

Then, Allah explains this by saying, مِنَ الْجِنَّةِ وَالنَّاسِ Of Jinn and **An-Nas**.

This is supportive of the second view.

It has also been said that Allah's saying, مِنَ الْجِنَّةِ وَالنَّاسِ Of Jinn and **An-Nas**, is an explanation of who is it that whispers into the breasts of mankind from the devils of mankind and Jinns.

This is similar to Allah's saying,

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نِبِىٍّ عَدُوّاً شَيَـطِينَ الإِنْسِ وَالْجِنِّ يُوحِى بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُوراً

> And so We have appointed for every Prophet enemies -- **Shayatin** among mankind and Jinn, inspiring one another with adorned speech as a delusion. (6:112)

Imam Ahmad recorded that Ibn Abbas said,

> "A man came to the Prophet and said,
>
> `O Messenger of Allah! Sometimes I say things to myself that I would rather fall from the sky than say (aloud openly). '

The Prophet said,

اللهُ أَكْبَرُ، اللهُ أَكْبَرُ الْحَمْدُ للهِ الَّذِي رَدَّ كَيْدَهُ إِلَى الْوَسْوَسَةِ

Allah is Most Great!

Allah is Most Great!

All praise is due to Allah Who sent his **(Shaytan's)** plot back as only a whisper.''

Abu Dawud and An-Nasa'i also recorded this **Hadith**.

This is the end of the **Tafsir**. All praise and thanks are due to Allah, the Lord of all that exists.